THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For ye all are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (GALATIANS 3: 26, 27).

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A MEMORIAL DISCOURSE.

REMARKS delivered by George F. Richards, President of the European Mission of the Church of Jesus Christ of Latter-day Saints, at the memorial session of the Manchester conference, held at Oldham, May 27th, 1917.

I feel sure that I express the sentiments of those who are present and of the many other saints in the British mission who have an acquaintance with President Benjamin R. Birchall and his family, when I say that we extend to them our deepest sympathy in the loss of their son, who was killed recently in France.

The Lord has said, "Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection" (Doc. and Cov., Sec. 42: 45). The Latter-day Saints do not mourn as do those who have no hope beyond this life. The teachings of the gospel are a source of great comfort to the saints on occasions of this kind. They look upon death, when it comes to the faithful, as an important step in the eternal progress of the individual towards celestial life and glory.

The gospel, according to the Bible, which all good Christians profess to believe, makes plain the relationship we sustain to God. Our antemortal state is clearly set forth in the Scriptures. As we lived in the spirit before we were born into this mortal life, so shall we live again in the spirit after having laid off these mortal bodies in death. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12: 7). This scripture indicates the present state of our deceased brother. After the Savior's crucifixion, while His body lay in the tomb,

He, in His disembodied state, went to the place of detention of departed spirits, and preached unto them (See I. Peter 3: 18-20). Subsequently, He appeared to Mary at the sepulcher, a resurrected Being; and later, He was seen by His disciples. They being terrified, thinking that they had seen a spirit, He said unto them, "Behold my hands and my feet, that it is I, myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." Later, He was seen by Stephen, who declared that he "saw the glory of God, and Jesus stand on the right hand of God." We are taught that Jesus is the prototype of all men. He came to earth; He taught and did His Father's will; and we are charged to follow in His footsteps. Yes, our young brother has gone to the spirit world to mingle with those who are worthy until the second coming of our Lord, when he and all who have lived and died in the Lord, faithful and true, shall come forth: that is to say, their spirits will be clothed anew with bodies immortal, the spirit never again to be separated from the body. As Jesus, after His resurrection, was seen at the right hand of the Father, so these resurrected individuals will continue on in their course of progress until they are accounted worthy to dwell with the Savior in our Father's kingdom.

When Jesus taught His disciples to pray, "Our Father which art in heaven," He taught them a great lesson of relationship. The nobility of man's ancestry is now established by the best of authority. If in our mortal experience there is a dearer name than "father" it is that of "mother." The Latter-day Saints believe that we not only have a Father in heaven but a Mother also, as one of our hymns, "O My Father," so beautifully portrays. Our Heavenly Father has a body of flesh and bones and spirit, an immortal and glorified body as tangible as man's; so, also, has the Son. The author of the Epistle to the Colossians (1: 15), speaking of the Son, says, "Who is the image of the invisible God, the firstborn of every creature." This scripture could not have reference to Christ's birth in the meridian of time, when He was born a babe at Bethlehem. Many had been born before His birth in the flesh. It must have referred to His spiritual birth. If Jesus was the firstborn in the spirit, does not that imply that others were born after, of a similar birth? We read in Hebrews 12: 9, this expression: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" So we have fathers of the flesh and a Father of our spirits. We learn from the Scriptures that things earthly are typical of things heavenly. We inherit from our earthly fathers the same qualities and attributes as are possessed by them. We resemble them in form, features, voice, and general traits of character. It is not unreasonable, then, to believe that through our spiritual birth, we have inherited from our Heavenly Father all those qualities and attributes which, in

their perfected state, make our Father in Heaven what He is—the God of this world. We, then, are gods in embryo; and when we have gone through all the grades of experience through which He and His Son Jesus Christ have passed, perfecting these attributes, proving our loyalty to law, order, and authority, we shall be as they are. Hence, we believe that as God is, man may become.

To strive for perfection is a high aim; and the standard of life necessary is that in accordance with which Christ our Savior lived. He taught that we should be perfect, even as our heavenly Father is perfect. There is an eternity before us in which to attain perfection. We shall take with us to the other side all our acquired knowledge and experience. Who knows but that all the knowledge we acquired in the thousands of years we were living in the spirit world before coming to this mundane sphere, and which was withheld from us when we came here that the exercise of our agency might not be unduly influenced, may be restored to us when we have fully proved to the Lord that we love righteousness and will serve Him at all hazards? If we entertain this thought, which cannot be said to be unscriptural, the distance between our condition here and that which we hope ultimately to attain in our Father's kingdom, is very materially shortened. The Apostle Paul, in his Epistle to the Philippians (2: 5), also justifies these high aspirations: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God."

The gospel as taught by the Savior and His disciples of the primitive Church and by the more ancient prophets, as it is recorded in the Holy Bible and as revealed through the Prophet Joseph Smith in these last days, is God's plan of life—a most perfect plan—by obedience to which we may attain to eternal life and celestial glory. Jesus Christ is the Savior and Redeemer of the world; and through the atonement He wrought by the shedding of His blood, the gospel law and ordinances become effective unto salvation to all who obey them. There is no other name under heaven by which mankind may be saved.

Brother Birchall's son received the ordinances of the gospel. He also held the priesthood. He fought manfully life's battles; he kept the faith, and died in the service of the Lord and of his country. His will be a glorious resurrection. In the interim, he is associated with the just and true. He will fight in the battles beyond the grave with the sword of truth and the buckler of righteousness. Millions of our Father's children who have departed this life are in spiritual darkness. They still retain their agency; and the gospel will have to be taught to them, that they may be judged according to man in the flesh and live according to God in the spirit. That is a noble work for noble men; and our young brother will, no doubt, be engaged in that work, and will prove himself valiant there as he was valiant here.

The assurance the gospel gives to the parents, of the wellbeing of their son beyond the grave, is a sustaining power in their hour of sorrow.

May the Lord bless Brother and Sister Birchall, and all who have occasion to mourn, is my sincere prayer, in the name of Jesus Christ. Amen.

ARE BABES TO BE DAMNED?

A HORRIBLE MISCONCEPTION.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

We have seen that baptism is essential to individual salvation. But baptism is enjoined as an indispensable requisite to remission of sins, and as the one and only gate of admission to the Church of Jesus Christ or the kingdom of God. Faith in God and genuine repentance are prerequisites to effective baptism. In all consistency and justice, therefore, baptism can be required of those only who are capable of exercising faith and of rendering repentance.

The undeveloped mind of a babe is incapable of conceiving sin, of experiencing faith, or of comprehending repentance. Why then should babies be baptized?

We search in vain for scriptural authority or sanction of the practice of infant baptism. Christ took little children into His arms and blessed them, saying to them who would have kept the innocents from Him, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19: 14).

But He did not baptize them; and, as an early writer has tersely remarked: "From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized."

What immeasurable horror attaches to the conception that infants who die unbaptized are numbered with the damned? Nevertheless this frightful thought has overshadowed the minds of men for centuries. Babes are born sinless, notwithstanding the unscriptural dogma that they come into the world attainted from original sin; they have had no chance in the flesh to stray from the fold, and require no ceremony of admission to the kingdom, to which, on the word of the Savior Himself, they rightfully belong. The practice of baptizing babes was unknown in the ancient apos-

tolic period; and not until centuries later did the unscriptural custom become general.

The Prophet Mormon thus proclaimed the word of the Lord, in an epistle to his son, Moroni:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick: wherefore little children are whole, for they are not capable of committing sin: wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved Son, I know that it is a solemn mockery before God, that ye should baptize little children. Behold, I say unto you that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sin. But little children are alive in Christ, even from the foundation of the world. * * * Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in Him because of His mercy. And he that saith, that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of Him and the power of His redemption" (Book of Mormon, Moroni 8: 8-20).

So proclaims the Church of Jesus Christ of Latter-day Saints to the world to-day. Faith in God, repentance of sin, baptism by water and of the Spirit, are required of every soul that comes to years of accountability and powers of comprehension; but without faith and repentance, of which only understanding minds are capable, baptism is but a perversion of the gospel ordinance.

The Scriptures relating to baptism, in all ages and of all people, are in harmony as to the conditions essential to the proper reception of the saving rite. In a revelation on Church government given through Joseph Smith, the Prophet, in April, 1830, the Lord Jesus Christ thus defined the status of acceptable candidates for baptism:

"All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church" (Doctrine and Covenants 20: 37).

These conditions exclude all who have not reached the age and capacity of discretion and understanding: and by specific commandment the Lord has forbidden the Church to administer baptism to others: "No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance" (verse 71).

By revelation the Lord has designated eight years as the age at which children may be baptized into the Church. At an earlier age, however, children are to be brought to the elders of the Church, and be blessed by the laying on of hands in the name of Jesus Christ: after the pattern set by the Master in the course of His personal ministry.

A TESTIMONY FROM THE FRONT.

Brother George C. Jameson, one of our Canadian boys in the service of his country, writes as follows, from "somewhere in France," June 18th, 1917:

"I desire to let you know that I appreciate the *Millennial Star* very much. Such articles as, 'Why I am a Mormon,' and 'Why I left the Presbyterian Church,' set me thinking.

"If I should tell your readers why I am a 'Mormon,' I would have a great deal to say. I was once a member of the so-called Reorganite Church.

"The question is sometimes asked, 'What is the difference between our Church and the reorganized body?' Many can see no difference, because the Reorganites teach the first four principles of the gospel, just as we do. They also believe that Joseph Smith was a true Prophet of God, but they claim that we are apostates from them, fallen from the truth, and that they believe and teach every doctrine as taught by the Prophet Joseph. This is not true. They are not teaching all the principles taught by the Prophet Joseph. This is one reason why I left them.

"The Prophet Joseph taught many things besides the first principles of the gospel. He taught 'salvation for the dead.' Do the Reorganites teach this great truth? No, not as taught by Joseph, the Seer. The Doctrine and Covenants is full of it. They have rejected the glorious visions, given to Joseph Smith and Oliver Cowdery in Kirtland Temple, on April 3rd, 1836 (Sec. 110: 13-16). 'The time has fully come that the hearts of the fathers shall turn to the children, and the children to their fathers; lest the whole earth be smitten with a curse.' The Prophet Joseph impressed upon the saints the importance of this principle. He said it cannot be lightly passed over (Sec. 128: 15); also, 'that they without us cannot be made perfect; neither can we without our dead be made perfect' (Sec. 128: 15, 18). Then, how can a church be perfect, when it neglects the principles of salvation, not only to the living,

but also for the dead? In the 19th verse, it is said, 'Now what do we hear in the gospel which we have received? glad tidings for the dead; a voice of gladness for the living and the dead.' The Lord also commanded Joseph that the saints should build temples, wherein the ordinance of baptism for the dead belongs (Sec. 124:39). Are the Reorganites temple-builders? They have not built any temple up till now. They own the Kirtland Temple, but they do not know how to use it. I have talked to some of them on this great question, but all I could get was, 'When the Lord sends a revelation, we will,' and they have been waiting, and are waiting, but I fear that the only revelation they will get will be one to their condemnation. I have many evidences and I could say much more.

"The Lord gave a revelation (Sec. 115: 4) in regard to the name of His Church: 'For thus shall my church be called in the *last days*, even the Church of Jesus Christ of Latter-day Saints.' When did anyone receive a revelation to the effect that it should be a 'new organization,' and then change the name to 'Reorganized'? These are only a few reasons why I left the Reorganites. I could give many more.

"Of course, the Reorganites I have met do not wish to talk on the subject; only on polygamy, Adam-God and 'blood atonement,' and all saints know that their charges are only trumped up.

"This is how I came to know the truth. I was brought up in the Church of England, but I left that church to join the Reorganites. One Sunday night, I thought I could 'expose' the 'Utah Mormons,' so having learned some verses, and having some notes, I decided to tackle them, as I was taught by the Reorganites. The elders soon had me confused, and I was not able to answer their questions. I saw then that there were some things they had which were true, and which I did not have. Brother W. A. Carroll, who is now in South London, England, invited me to the Priesthood meetings, and I was very pleased with what I saw and heard. My mind changed in regard to the 'Utah Mormons.' No more did I call them 'Utah Mormons,' but saints of God. Since I have joined the Church my former friends have called me many reviling names, some of which, if put into print, would disgrace their sect. I forgive them, but this alone is a testimony that I have the truth.

"Whenever I meet one of my former brethren, I let him know what I was once, and that I now have the truth for them, if they will only listen."

Between sincerity and politeness there need be no war, no antagonism, no separation. They can grow together, each welcoming the other to its side. All sincerity can be made beautiful by politeness, and all politeness can be made honorable by sincerity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 26, 1917.

EDITORIAL.

THE GREAT CONFLICT.

A FRIEND favors us with a communication in which he expresses the opinion that the *Star* should not give space to a war chronology. He says he feels sad when he hears Latter-day Saints take delight in describing victories, as he is opposed to war, and anything connected with it.

We would say to our friend that his views on this subject are in full accord with the gospel of our Redeemer. He came to the earth as the Prince of Peace, and was hailed at His birth as the bearer of good will to men, and, although the preaching of His message to the world brought, at first, not peace but the sword, and although this still holds true to some extent, yet the ultimate effect of the proclamation of that message will be the redemption of the world from hatred, conflict, and bloodshed, and the establishment of the Millennial Brotherhood of Man. The reign of the adversary will be ended and the kingdom of God will prevail. That is the glorious achievement for which the Latter-day Saints are laboring in the world. It is the very purpose for which the Church exists.

But although we are in full harmony with our esteemed correspondent on the main question, we are unable to see that a brief summary of the leading events of the world-conflict now raging is out of place in the *Star*. That feature was adopted under the direction of the President of the Mission, whose mind is always open to the promptings of the Holy Spirit in all that pertains to the conduct of the missionary work in this part of the Lord's vineyard.

There are good reasons why a chronology of the main features of this conflict should be recorded in the *Star*. This war is one of the divine judgments by which the world is being prepared for the Millennial day of which our *Star*, since its first appearance on the firmament, has been a humble harbinger. As the invasion of Palestine by the Roman legions and the fall of Jerusalem were among the events that prepared the way for the proclamation of the gospel of Jesus Christ throughout the world, so this conflict, which is shaking the earth to its foundations, figuratively speaking, is a preliminary to the further triumph of that glad message. It is one of the epoch-making events in history which are foreshadowed in the Revelation by John as marking the end of

the old order of things and the beginning of a new era. It is possibly the beginning of the outpouring of the sixth vial (Rev. 16: 12-16), which will end in the final battle of Armageddon, before the Lord comes.

At all events, this war is one of the world calamities predicted by the Prophet Joseph, of which he warned the world. Like Isaiah, or Jeremiah of old, he called to the inhabitants of the earth to prepare themselves "for that which is to come, for the Lord is nigh." He told them that the anger of the Lord was kindled and that His sword was "bathed in heaven," "ready to fall upon the inhabitants of the earth." He predicted that war would be poured out "upon all nations," and called upon all who were honest and God-fearing to flee to Zion and make it a city of refuge, by keeping the commandments of God. Men derided him, persecuted him, and finally took his life, but his predictions have come true. His prophecies are being fulfilled before our eyes to-day; they have become a most terrible reality. Is there a Latter-day Saint anywhere who can view this war drama without feeling that God is confirming the testimony of his martyred servants in this dispensation? That is the reason why we give place to a brief record of the war. It is Church history as well as world history.

Daniel tells us that at the time of the end, Michael, who is the great progenitor of the human race, and the prince under whose special care the children of Abraham have been placed, shall "stand up" for the scattered remnant, and that there will be a "time of trouble, such as never was since there was a nation," but that the final outcome will be that "thy people shall be delivered" (Dan. 12: 1). That is the time in which we are living. We may confidently look forward to the deliverance of the Hebrew nation, as one of the results of this conflict. Latter-day Saints are, therefore, very deeply interested in the progress and outcome of it.

We have endeavored to make the chronology absolutely impartial and free from all objectionable terms, as such a record should be. We have given only the leading facts, and we have made it as brief as possible. We have no doubt that, in the future, it will be of some interest. One fact will stand out very clearly, and that is that God is overruling the affairs of men for the accomplishment of His purposes. It will prove to the world, we hope, that to Him and not to armies and navies, belongs the glory and honor for victory, and that is the lesson the world must learn, before it will be content to accept the Son of God as its King, and His decisions as the end of controversy between nations.

War is an abnormal condition. As Latter-day Saints we know something about the origin of it. Lucifer proposed to save mankind by compelling the children of men to accept his plan of salvation. After his proposition had been rejected, he continued to agitate for it, and finally, when he thought his following strong

enough, engaged in war for its adoption. Then it became necessary for Michael and his angels to meet force with force, and the archplotter and his angels were cast out. But the conflict was continued on earth, and it has continued ever since. This is the beginning and the real aim of warfare.

War is an endeavor of the fallen angel to make his proposition concerning salvation by compulsion good, and thereby to wrest the crown from the brow of our Lord and Savior. Unfortunately we cannot get rid of war, or its consequences, by refusing to read about it or to think about it. If we want to work for peace, we must do all in our power to break down that kind of militarism which is a curse to mankind, even if it takes the sword to do it. The devil must be cast out from earth, as he was from heaven. He must be bound and confined to the bottomless pit, even if it takes a world war to accomplish this purpose. True, it is God's work, but our Father in heaven uses His children as instruments. God fought for Israel, while Moses from the mountain height lifted up his hands in prayer; but the battle was, nevertheless, won through the perseverance of the warriors of the people. God promised Gideon victory against the Midianites, but He, nevertheless, commanded His servant to go to the attack with three hundred picked warriors. Abnormal conditions demand abnormal action. A conflagration cannot be stopped without a great deal of work of an extraordinary character, and inconvenience to the victims. In order to meet the condition, one must submit to the upsetting of every previous arrangement. The invasion of a home by robbers cannot be met by the usual conduct of every-day life. The robbers must be caught; the honor and the lives of loved ones must be defended, for that responsibility rests on both the community and the individual.

Every question has two sides. Peace is the normal condition, the ideal state of society, and it will be made permanent, when justice, truth, and brotherly love are established as the foundation upon which it can be built. But as long as the adversary reigns on earth and his plan of government by the destruction of free agency is the accepted standard, peace cannot be permanent. That plan must be set aside, and the plan of the Son of God accepted instead. We can hardly refuse to take some part in this conflict. We were true to the Son of God when the conflict in heaven raged. That is why we are here. We must be equally true now, until the evil powers are overcome and God is all in all.

J. M. S.

Self is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast—
His way may lie through darkness, but it leads to light at last.

HENRY VAN DYKE (*The Outlook*).

UTAH'S CONTRIBUTION TO THE RED CROSS.

(From the *Deseret News* of June 19th, 1917).

"Within less than a half hour last night, Salt Lake citizens pledged more than $150,000 to the Utah Red Cross Fund of $350,000. It was a whirlwind campaign of enthusiasm, and nothing like it was ever before seen in Utah for enthusiasm and generosity.

"The pledging of almost half the amount of this state's quota of the national $100,000,000 fund, occurred at the banquet of the executive committee and workers at the Hotel Utah. In all, 102 active campaigners and several guests were gathered in the banquet hall. The responses to calls for contributions were instantaneous and indicated plainly that Utah will once more forge to the front in filling its quota of dollars needed for carrying on the war.

"In the absence of C. W. Nibley, chairman of the executive committee, Vice-chairman Lafayette Hanchett presided. Mr. Hanchett made one of the principal appeals on behalf of the Red Cross and called for the donations. W. W. Ray, United States attorney, made an impassioned plea for funds and for the care of the Utah soldiers who would go into the French trenches within a few months.

"When contributions were called for by Mr. Hanchett, Heber J. Grant was first to respond with the announcement of the donation of $10,000 by the Relief Society and the Improvement Associations of the Church, as already announced by President Joseph F. Smith.

"This first notice of a large contribution brought from the assemblage an enthusiastic outburst of applause, as did the other announcements which followed that of President Grant.

"Next was read a telegram from A. W. McCune, in which the financier, now in New York, pledged $25,000 to the Red Cross fund in Utah. This brought out a volley of cheers. Announcements of sums ranging from $10,000 to smaller sums were made within a short time and within 25 minutes sums ranging from $1 to the $25,000 of Mr. McCune had been pledged. It is thought likely that, if the pace set last night is maintained, Utah will have subscribed its full quota long before the close of the week."

That Utah leads in this great work of mercy appears from the following Associated Press dispatch, dated Washington, June 22nd, 1917:

"America's campaign to raise $100,000,000 this week for the Red Cross to-day assumed international proportions when word reached headquarters that committees of Americans in London, Paris, and Panama, Ecuador, Peru, and other South American countries are raising funds.

"Promises of contributions, aggregating several hundred thousand dollars, came also from Manila, Alaska, and Guam.

"Compilations at headquarters early to-day showed $63,000,000 was obtained in four days, and to-day's work was expected to raise the total to near $75,000,000.

"It was said to-day that the prospective field of work for the American Red Cross is developing so fast that $100,000,000 might not be sufficient for long, and possibly either another popular canvass for funds would be conducted, or Congress would be asked for an appropriation.

"California is leading western states with $1,439,447, but she has $6,000,000 to make. Washington with $521,196; Colorado with $499,553, and Utah with $377,500 follow, and Kansas, Nebraska, Oregon, and Texas have all passed the $200,000 point, which Oklahoma is just about to reach. Utah alone among western states has passed her goal, Colorado and Washington have passed the half-way point, and Idaho is nearly there. Kansas, Oregon, and Wyoming have covered one-third of their ground."

THE JUSTICE AND MERCY OF GOD.

It having been determined before man and woman were placed upon the earth that they should be the parents of the race as pertains to our earthly life, and it being expedient for them to partake of fruit by which they became mortal in order that man might be, and as the change wrought upon our first parents brought with it the necessary concomitant of death, therefore, it was an absolute necessity that a Redeemer be appointed to do the required work to relieve man from the evil effects of the "fall."

Because men have been taught so long that Christ has done everything for them, the element of justice has been lost sight of. Men have forgotten that mercy must not and cannot rob justice, and that men must pay the penalty for their sinful acts. Justice is founded upon law, and law cannot exist without the provision for the punishment of those who disobey it. However, according to the plan of salvation, a way has been prepared so that mercy may enter in, and without robbing justice, save men from the full effects of sin. The means of escape is the gospel of Christ.

"And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

"And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance,

is brought about the great and eternal plan of redemption" (Alma 34: 15, 16).

From the foregoing quotation we learn that mercy has to do with those only who show an appreciation of the great sacrifice of our Lord and Savior. The justice and mercy of God demand that "As in Adam all die, even so in Christ shall all be made alive," but justice also demands that no man shall receive forgiveness of sin unless he throws off the load of guilt. Mercy can relieve him of the effects of sin repented of, but cannot take from his back the heavy pack of sin, against his will, as this would overturn the law of free-agency which is co-existent with justice and mercy.

When by the use of our right of choice, we have fallen into error, it is required that that error be blotted out, also by the use of the same principle, while mercy throws out the life-line of "faith unto repentance," followed by baptism of water and of the Holy Ghost. By exercising the will and grasping this life-line we obtain the full benefit of Christ's atoning blood, while those who repent not shall die in their sins and are "exposed to the whole law of the demands of justice." They can only be released from the shackles of sin when they have paid the uttermost farthing. Thus the justice of God is manifested in permitting sinful man to reap the punishment he deserves when he rebels against the Father of mercy. The way of escape being known, how long will we remain in sin?

Sunderland. PARLEY M. CONDIE.

SALVATION AFTER DEATH.

SOME hold that if a person does not gain salvation while living in this sphere of action, there is no other chance for him. They also think that to believe on the Lord Jesus Christ is to be saved. Our Lord says that not every one that saith unto Him, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of His Father which is in heaven (Matt. 7: 21).

In the third Article of Faith we read, "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel." This does not mean, that only just a few, or a certain sect, are going to be saved. It means all who will keep the Lord's commandments, both the living and the dead. The Lord said that all sins would be forgiven unto men, except sin against the Holy Ghost (Mark 3: 28, 29). In I. Peter 4: 6, it is made plain that there will be a chance to repent and believe the gospel of Jesus Christ, after death, for those that have not had an opportunity to accept it before. Some people say that when a person dies, his, or her, Spirit goes to heaven, or hell, but Jesus said there are many mansions in His Father's house. A friend of mine asked me one day where I supposed the spirits of

the dead went to. I told him that all departed spirits went to the spirit world, to go on progressing in the gospel of Christ till our Lord and Savior comes.

The Scriptures teach us that Christ went to the spirit world to preach the gospel to those who were disobedient in a former day and age of the world. We have many proofs in the Bible that that was to be His work while His body was in the tomb (See Isaiah 5: 25; 61: 1; also Job 33: 27, 28, 30). Paul in I. Cor. 15: 29, speaks of the living being baptized for the dead. He also refers in the same chapter to the degrees of glory, which are many, and which people are going to inherit after the resurrection.

Now, in this day and age of the world, some try to make us believe that if you are not saved in this life you are doomed to utter destruction. God would cease to be a just God if this were the case.

Malachi (4: 5, 6) tells us that Elijah, the prophet, would come before the great and dreadful day of the Lord. What for? one might ask. To turn the hearts of the fathers to their children, and the children to their fathers. Is this being done in the present day? Yes, the living are being baptized for their dead in the temples of the Lord. Elijah has come and restored this principle in the fulfilment of this prophecy.

ARTHUR PRICE.

TALKING OF A TEA FAMINE.

A RUMOR to the effect that a tea famine is imminent has drawn from medical authority the significant admission that people would enjoy better health, if they would be less devoted to the alluring cup. In other words, the public are now told the truth that tea-drinking is detrimental to their physical well-being. The Latter-day Saints have been preaching that truth, ever since the Word of Wisdom was given to them as a Revelation from God in the year 1833.

It appears that Mrs. Hudson Lyall, in an address recently delivered in London, predicted a shortage in the supply of tea. "If," she said, "we go on as we are at present, we shall not have any tea at all at Christmas. Let us cut down a cup here and a cup there and take our tea weaker."

Tea drinkers have become alarmed at the prospect, for many of them seem to be firmly convinced that they cannot live without that narcotic. But those who know, take a different view.

A contributor to the Liverpool *Echo*, of the 18th of this month, has this to say: "The practice of taking tea after lunch could be discontinued, while water, milk, cocoa could often be substituted for tea at supper. The evidence of doctors is that such a change

would be to the benefit of health, and the habit of drinking tea with meat is to be strongly deplored.

"If the public would cut down their tea consumption by at least one half," says a local doctor, "the health of the people would be improved considerably, and the complaints of digestive trouble would quickly diminish."

There can be no doubt about the truth of this. The cutting down of tea-drinking would show an improvement of the health of the people, but if that is a fact, why would not total abstinence from tea show still greater improvement?

We maintain that if the people of the world would keep the Word of Wisdom and abstain from intoxicants, tobacco, tea, and coffee, their health would be better; they would live longer; the children would come to the world more nearly perfect, physically and mentally, and there would be enough money saved in a few years to pay for the war, enormous though the daily expenses of it are. Tea-drinking is injurious. Doctors know that this is the truth.

CROP PROSPECTS IN UTAH.

UTAH leads the United States in the condition of her crops this spring, according to information that has reached the Utah Agricultural college from the bureau of crop estimates, United States department of agriculture. Using the number 100 to represent the average of crop conditions for the past ten years, it is found that the conditions of crops in Utah is represented by the number 107.5. Nevada follows Utah closely, with 107.2. The lowest state is Florida, with 70.8. Crop conditions in the entire country are represented by the number 94.2. This is 5.8 per cent below the average for the past ten years, and 2.3 per cent below crop conditions for the same date last year.

"The above figures reflect the excellent agricultural organization possessed by Utah," says a bulletin issued by the Utah Agricultural college. "Acting under the leadership of the state's agricultural school, farmers of Utah have been able to so improve farming conditions in the state that a crop much above the average can be expected this fall, while the country as a whole is harvesting only 94.2 per cent of its average crop."—*Deseret News.*

FROM THE MISSION FIELD.

Transfers.—On July 6th, 1917, Elder William Payne, from the London to the Nottingham conference. On July 16th, 1917, Elder Nathan Groome, Jr., from the Leeds to the Manchester conference.

Lady Missionaries.—The following-named sisters have been set

apart to do missionary work in the Irish conference: Annie Elizabeth Hands, Eva Harriet Caulfield, Maude Tweedie, Jennie Russell, Mary Catherine Nesbitt, Isabella Kennedy.

Baptisms.—On Friday, July 13th, 1917, at Norwich (Norwich conference), one candidate was baptized by Elder Orial L. Anderson, and confirmed at the water's edge by President Francis M. Skinner. This brother was baptized while home on leave, after twenty-two months' service in France. He returns in a few days to resume the work of serving his country.

A baptismal service was held at Manchester (Manchester conference), on Saturday, July 14th, 1917, at which five were added to the fold. The monthly Priesthood met in the afternoon, and conference affairs were discussed. Leaving the meeting room, the saints and several investigators assembled at the place of baptism. A service was held at the water's edge, and Elder Lester F. Hewlett made appropriate remarks. Elder Robert W. Cluff and Local Elder John E. Simpson officiated. The persons baptized were confirmed the following day in their respective branches.

DIED.

SHUTTLEWORTH.—Riley Shuttleworth, of Bradford (Leeds conference), at Sailcot, from malarial fever, contracted while serving with H. M. forces in India. Deceased was born on the 26th of June, 1891, at Keighley. He was baptized on the 27th of September, 1902, by Elder Walter J. Wild, and was confirmed the same day by Elder J. D. Perkins. Our brother, whose loss is mourned by his widow, his parents, family, and a host of friends, passed to the other side on the 16th of June, 1917.

CLARK.—Martha Smith Clark, of Bingley, near Bradford, on the 10th of February 1917. Sister Clark was born at Keighley on the 1st of October, 1857. She was baptized and confirmed by Elder David L. Rees on the 8th of August, 1903. Our sister was ever a good Latter-day Saint. Her death was hastened by the death of an invalid daughter, for whom she had long cared.

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